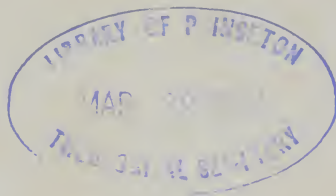


*The*  
**CHRONICLE**  
*of the*  
**LONDON MISSIONARY SOCIETY**

1926







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Editorial Department  
London Missionary  
Society.

TO BE RETURNED  
TO THE EDITOR,  
L. M. S.

LONDON MISSIONARY SOCIETY,  
LIVINGSTONE HOUSE,  
BROADWAY, S.W.1.



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# The CHRONICLE

*of the*  
LONDON MISSIONARY SOCIETY



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VETHAMANIKAM THE SEEKER—OUTGOING MISSIONARIES—SWANWICK, 1926  
—TANANARIVE, PAST AND PRESENT—STORM AND FLOOD IN SIAOCHANG



# :: ANNOUNCEMENTS ::

## THE REGISTER

### Arrivals

Rev. W. GOVAN ROBERTSON and Mrs. ROBERTSON, from Central Africa, August 19th.

Miss A. M. HORNE, from Hweian, China, Dr. and Mrs. J. LEE H. PATERSON, from Tsaoshih, China, August 26th.

Miss E. S. LIVENS, from Siao-chang, North China, September 4th.

### Departures

Rev. V. A. BARRADALE, M.A., Foreign Secretary, on Secretarial visit to the South Seas, Australia and Papua, per s.s. *Montcalm*, August 13th.

Rev. Ernest Box, B.A., and Miss K. F. SANDERS, appointed to North China; Dr. KEITH GILLISON, Rev. P. E. and Mrs. WALLBRIDGE, and Rev. A. A. and Mrs. TAYLOR, appointed to Central China; and Rev. F. and Mrs. SHORT, appointed to Hong Kong, per s.s. *Khyber*, August 27th.

Rev. F. S. and Mrs. HOAD and two children, appointed to Samoa, per s.s. *Belgenland*, September 4th.

### Births

HARLOW.—On August 12th, at Bedford, to Mr. and Mrs. E. A. Harlow, of Hong-Kong, a daughter.

HAWKINS.—On August 17th, at Beaconsfield, to Mr. and Mrs. Trevor K. Hawkins, a daughter. HEATHER MAVIS.

### Marriages

WALLBRIDGE-WOLSTENHOLME.—On July 17th, at Chorlton Road Congregational Church, Manchester, Rev. Percy Edward Wallbridge, missionary-designate to Central China, to Vera Wolstenholme.

TAYLOR-INGLIS.—On July 17th, at Balaam Street Congregational Church, Plaistow, Rev. Arthur Albert Taylor, missionary-designate to Central China, to Lizzie Alicia Inglis.

BARR-RAFFO.—On August 4th, at Soochow, by Dr. W. B. Nance, B.A., B.D., John S. Barr, M.A., B.Sc., of Shanghai, to Marie Raffo, Southern Methodist Mission, Soochow.

SANDILANDS-WEATHERHEAD.—On August 7th, at Christ's Church (Congregational), Friern Barnet, London, by the Rev. E. J. Dukes, Rev. Alexander Sandilands, missionary-designate to Lake Ngami, South Africa, eldest surviving son of Mr. and Mrs. Wm. Sandilands, Lugton, Ayrshire, to Doris, eldest daughter of Mr. and Mrs. George Weatherhead, 3, Ashurst Road, North Finchley, London.

FEATHER-LARNDER.—On August 25th, at Christ Church, Bath, Ernest Hope Feather, M.A., missionary designate to Samoa, to Freda Eugenie Larnder.

DRIVER-SHEPHERD.—On August 28th, at South India United Church, Jammalamadugu, South India, by the Rev. H. W. Whyte, Arthur Herbert Driver, M.B., Ch.B., to Elsie Kathleen Shepherd.

### Deaths

FRASER.—On July 18th, at Hong Kong, Gladys Maud Fraser, M.B., Ch.B. (*née* Turner), wife of Mr. John A. Fraser, aged 38.

DAVENPORT.—On September 4th, suddenly, at Shanghai, Cecil J. Davenport, Esq., F.R.C.S., for thirty-seven years a missionary of the London Missionary Society, aged 63.

### Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, October 15th, at 5.30 p.m. Rev. A. Thorpe, M.A., Chairman of Acton and Uxbridge Group, will preside.

### Luncheon Hour Talks to Business Men

These will be resumed on WEDNESDAY, OCTOBER 6th, when M. L. Jacks, Esq., M.A., Head Master of Mill Hill School, will speak on "Education as an International Force."

On Wednesday, October 20th, H. Wickham Steed, Esq., will speak on "True Internationalism," and on Wednesday, November 3rd, W. McGregor Ross, Esq., M.Sc., B.E., will speak on "White Settlement in Tropical Africa."

All men are cordially invited to these Luncheons, which are held fortnightly in the LIBRARY of the MEMORIAL HALL, 1 to 2 p.m. sharp, charge 1s. 6d.

### Luncheons for Business Women.

There will be two Luncheons for Business Women in October. One will be in the Junior Hall, Westminster Chapel, Buckingham Gate, S.W.1., on Wednesday, October 13th, from 1 to 2 p.m. prompt.

Subject: "The Story of a Triumphant Church."  
Speaker: Rev. Robert Griffith (late of Madagascar).

In the Memorial Hall, Farringdon Street, E.C.4., on Wednesday, October 27th, from 1 to 2 p.m. prompt.

Subject: "Sadhu Sundar Singh, by one who knows him."

Speaker: Mrs. Arthur Parker (late of Travancore).

The charge for luncheon is 1/6.

### Wants Department

The Rev. W. G. Brown, Inyati, Rhodesia, would greatly appreciate some gramophone records for use in the schools.

Miss Pateman would find a gramophone and records of children's songs, stories, and nursery rhymes very helpful in her Sunday School and evangelistic work in the Gilbert Islands.

Rev. T. E. Buck, Ambalavao, Betsileo, Madagascar, would be grateful to friends who will send him tools, new or second-hand, for his carpenter's workshop for boys.

Intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1, before sending gifts.

M.W.H.S.

### To Superintendents and Leaders

Don't forget your October *Torchbearer*.

It contains most important announcements.

### ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 43, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

# THE CHRONICLE

Of the London Missionary Society

OCTOBER, 1926

## Vethamanikam the Seeker \*

The Founder of the  
Travancore Mission

THE town of Tanjore in South India was looking very beautiful one Sunday morning about the year 1800, as the sun shone through the leaves of the tall palmyra trees, and lit up the towers of the Hindu temple. In another part of the village stood a low mud building, the little Christian church. Within it, the old preacher was watching his congregation enter, when suddenly he saw to his surprise a Hindu pilgrim, his forehead smeared with sacred ashes, come in and take his place with the rest. "Who can he be, and what brings him here?" said the old preacher to himself.

When the worshippers left the church, the pilgrim remained behind in meditation. The old missionary went up to him. "Who are you, friend, and what brings you here?" he asked. The man lifted his head. "I am a seeker after the way," he replied, "and if you care to hear my story, I will tell it to you."

They went together out of the little church into the sunlight, and the pilgrim unfolded his tale.

"I was born in the village of Myladi, away in Travancore," he said. "My father, who belonged to the right-hand section of the out-castes, died when I was a child. We were poor, but my mother sent me to school to learn to read, though most of the day I was busy working in our field. As I grew up, I observed strictly all our caste rules, and

\* For a fuller account of the work of Vethamanikam and Ringeltaube, see the new "Celebration of Travancore Pioneers," and the new life of Ringeltaube, by A. M. Chirgwin, in the "Venturer" Series, price 2d.

worshipped daily before the shrine of our family god.

"But more and more there came to me the thought that there is one God, and one alone. I felt restless and unhappy. I wanted to know this God for myself. One day a stranger passing through the village told me of the holy place, Chidambaram. All who went there, he said, found release from the bondage of existence. It was a long journey, and there were thieves and robbers on the road, but I resolved to risk all, and go upon this pilgrimage.



Vethamanikam calls Ringeltaube to Travancore



"After many days I reached Chidambaram, but I found this holy place a den of wickedness and vice. Weary and disappointed, I lay down to sleep. As I slept, I seemed to see an old man, clad in white, who struck me on the shoulder with his staff. He bade me leave this place of wickedness and go back to my village, visiting no more shrines on the way. As I passed through Tanjore on my way home, I stopped to see my sister who lives here, and found that she had become a worshipper of your Christian God. It was she who brought me to your Christian temple this morning. There was peace in your worship, and joy too. It soothed my spirit. Can you tell me more about your God?"

"You said you could read," replied the missionary. "Take this little book and read it, then come back to me in eight days' time and tell me what you think of it."

A few days later the pilgrim stood at the missionary's door. "There is no need to wait eight days," he said. "I have read your book, and I have been pondering its teaching. I find in it that for which I have been seeking, peace and joy to my soul."

Long and earnestly they talked together, and on that very day the pilgrim was baptised, taking the name of Vethamanikam, Jewel of the Scripture.

Vethamanikam the seeker had no intention of keeping the good news to himself. After spending a few more days in Tanjore, he went back to his village, where his friends had already mourned him as dead. "But where are the sacred ashes and the marks of the pilgrim?" they asked in disappointment. "I have brought back something better than sacred ashes," he replied, holding up a copy of the Gospels given him in Tanjore.

From the day of his baptism, Vethamanikam never turned back. He burnt his old horoscopes and his shrine, and by his teaching and preaching won many of the Hindu villagers to the Christian religion. Even his enemies noticed the new radiance on his face.

But difficulties arose, and out of them grew bitter persecution. Vethamanikam went back to Tanjore to seek advice of the old missionary there. "It is well that you have come," he said. "There is a missionary at Madras now, studying your language. When

he has learnt it, perhaps he will come to your village and strengthen you in your work." Vethamanikam set off for Madras, two hundred miles away, and besought the missionary to come to his aid in Travancore. This missionary was William Tobias Ringeltaube, who had been sent out to India by the London Missionary Society in 1803.

A few weeks later, in April, 1806, Ringeltaube went through the Aramboly Pass into Travancore, to join the little Christian flock at Myladi. He was the first Protestant missionary to enter the hitherto closed door of Travancore. He found that Vethamanikam had been laying good foundations. Together they worked hard, and Ringeltaube soon had the joy of baptizing forty converts.

But hostilities broke out between the Indian rulers of Travancore and the British. Vethamanikam's enemies saw their chance, and accused him of being a spy in British pay. Soldiers were sent to seize him, and he and his little band of Christians had to flee to the mountains for safety. At last they heard that the British had been victorious, and Vethamanikam and his fellow Christians were able to return to their village home.

The Christians at Myladi were very anxious to build a church for worship, and after much difficulty, Ringeltaube got permission from the Government for them to do so. At once Vethamanikam gave one of his own fields for the building site. The ripe corn was standing high in the field, but he could not wait till the harvest had been gathered. Disregarding the crop, foundations were laid, and in four months the building was complete, the first Protestant Church in Travancore.

Towards the end of 1816, Ringeltaube had to leave Travancore, for he was worn and ill, but he knew that he need have no fears in leaving his work in the strong hands of his loved and trusted helper, Vethamanikam.

For over a year Vethamanikam laboured faithfully alone, in entire charge of the mission. Then Charles Mead was sent out to relieve Ringeltaube, landed, and took over charge from Vethamanikam. He found that all was going well. For the rest of his life Vethamanikam lived on at Myladi teaching and preaching and rendering all the service that he could to the infant church of Travancore, till he laid down his task at a ripe old age.



# Reinforcements for the Field

# Outgoing Missionaries

**Dr. Keith Gillison** is the son of Dr. Thomas Gillison, of the London Mission Hospital, Hankow. He was born in Central China, at Kuling, and educated at the China Inland Mission Boys' School at Chefoo, China, and Eltham College, the school for the sons of missionaries. He studied medicine at Edinburgh University, qualifying M.B., Ch.B. He is a member of the Morningside Congregational Church, Edinburgh. He sailed for China on August 26th.

**Rev. Ernest S. Box, B.A.**, is also the son of an L.M.S. missionary. He was born in Shanghai, where his father, Ernest Box, has worked for thirty-six years. He is a member of the Goodmayes Congregational Church, Essex. He, too, was educated at Eltham College, going from there to Cheshunt College, Cambridge, where he took his degree. He sailed for North China on August 26th.

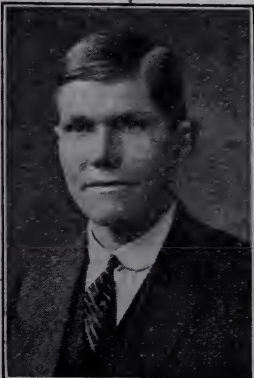
**Miss Edith S. Wills** comes of a missionary family. She is the daughter of the late Rev. J. Wills of Madagascar, and the sister of Dr. E. F. Wills of Siaokan. She was educated at the school for the daughters of missionaries, Walthamstow Hall. She is a member of the Westbourne Congregational Church, Bournemouth. Miss Wills has already had experience of work in China, for, in 1915, she went out to Central China with her brother, and finished the three years' language course. She taught for two terms in the Wesleyan Boys' School in Wuchang, and did a good deal of country visiting, thus gaining knowledge of colloquial talk. In 1918 she took Mrs. Gillison's place

in Hankow, and worked among the women there for two years. Since returning to England in 1920 she has done a good deal of speaking, and some deputation work. She sailed on August 26th to Central China.

**Rev. A. A. Taylor** is a member of the Balaam Street Congregational Church, Plaistow, where he has taught in the Primary, and led the Senior Boys' Class. He has also been a delegate for his church to Swanwick, Free Church Council, and Sunday School Union meetings, and has served on several Church committees. He is a keen Christian Endeavour worker, and has been secretary of the Plaistow group of the M.A.C. He has studied at Birkbeck College, and taken his theological training at Hackney and New College. He sailed with Mrs. Taylor, for evangelistic work in China, on August 26th.

**Griffith Quick, B.Sc.**, goes to Mbereshi, Central Africa, to start a Boys' Boarding School there. Readers of the CHRONICLE will be familiar with the splendid work which Miss Mabel Shaw is doing for the girls at Mbereshi, through the Girls' Boarding School, and Mr. Quick is going out to meet the needs of the boys. He is a student of the University College of Wales, Aberystwyth. He has taken a teachers' training course, and holds the Board of Education Teachers' Certificate for Elementary Schools, a diploma in music training, and a special certificate for physical training. Since leaving College, he has been assistant master at Itchen Secondary School, Southampton, where he has taught mathe-

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**Keith Gillison,**  
M.B., Ch B., F.R.C.S.

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**Ernest S. Box, B.A.**

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**Edith S. Wills**

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**A. A. Taylor**

matics and Physical training, and has had charge of all the games. He was a member at Shiloh Chapel, Aberystwyth, being transferred from there to Above Bar, Southampton while teaching at Southampton. Since being appointed to the field, Mr. Quick has been taking a theological course at Hackney and New College, and making a study of educational methods, to gain further equipment for his educational work in Africa. He sailed for Africa on September 17th.

**Miss Kathleen Sanders, B.A.**, is a member of Sherwell Church, Plymouth, where she has been a Sunday School teacher, a member of the Young People's Society, and a Christian Endeavour worker. She is a lay preacher recognised by the Church, and has conducted services in the mission churches connected with Sherwell, and in country churches in the neighbourhood. Sherwell Church has a great record for the number of missionaries sent abroad (see *Chronicle*, April, 1925). Miss Sanders is a trained teacher, and since her appointment she has been taking a further course of training at Carey Hall. She is appointed to evangelistic work in China, and sailed with the other new recruits for China on August 26th.

**Rev. Frank Short** has been since 1923 the minister of Kingsbridge Congregational Church, Devon. Before his ordination, he was a member of Dawes Road Church, Fulham. Before entering the ministry, Mr. Short had experience in clerical work in the City. He then went to Hackney College for theological training. His church at

Kingsbridge will miss him sorely, but they rejoice at being able to send their minister to work for the Kingdom in other lands. He is appointed to Hong Kong, and sailed with Mrs. Short on August 26th.

**Rev. Alexander Sandilands** is appointed to Lake Ngami, South Africa, where the African minister, Andrew Kgasa, has been carrying on alone, and doing such splendid work. Mr. Sandilands is a native of Ayrshire. He studied electrical engineering at the Glasgow Royal Technical College. From 1915-1919 he was on war service. Since then he has kept in touch with scientific affairs, and has been an assistant in two electrical instrument laboratories. He was a Boys' Brigade Lieutenant and Sunday School teacher while in Glasgow. When he came to London, he became a member of Christchurch Congregational Church, Friern Barnet, where he has been leader of the Primary Department, and a deacon. From 1923 to 1926 he has been at Hackney and New College. He and Mrs. Sandilands sailed for Africa on September 17th.

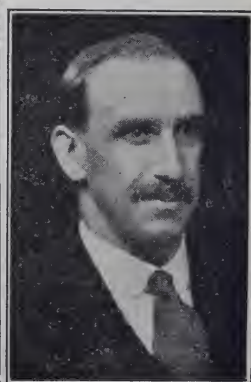
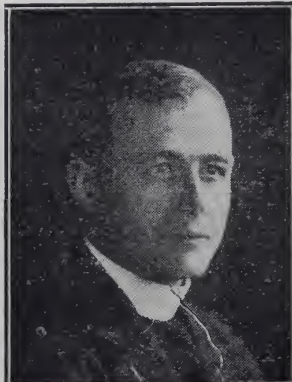
**Rev. Frank S. Hoad** is appointed to Samoa. He has been since 1923 minister of the Congregational Church at Crawley, Sussex. He has had experience of life overseas, as he was minister of Ladysmith Congregational Church, South Africa, from 1919 till 1923, and came face to face with many problems. He was before this, assistant minister at Musgrave Road, Durham. He was trained for the ministry at Western College, Bristol. Mr. and Mrs. Hoad and their two children sailed for Samoa on September 4th.

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Kathleen Sanders, B.A.

Griffith Quick, B.Sc.

Frank Short

A. Sandilands



Reinforcements for the Field

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Percy Wallbridge, M.A., B.D.

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Dora Southgate

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Edith Mills

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A. E. Walden, B.Sc.

Rev. Percy Wallbridge, M.A., is a member of the Trafalgar Road Congregational Church, Birkdale. While at College he has taken an active part in the work of the Student Christian Movement, and for two years was the Foreign Students' Secretary at the University of Manchester. Mr. Wallbridge has trained for the ministry at Lancashire Independent College, obtaining his B.D. He was for a year part-time student pastor at a small church at Yatley, near Manchester. Mr. and Mrs. Wallbridge sailed for Central China on August 26th.

There are only two recruits sailing to India this autumn, Miss Dora H. Southgate, and Nurse Mills.

Miss Southgate is a member of Newbury Congregational Church. She has been captain of a flourishing Girls' Club at the church, has helped in taking services at the village churches, and is a Sunday School teacher. She has had experience of business life which will be of great assistance to her. Miss Southgate has received her training for the Mission Field at Carey Hall. She is appointed to Salem, where Miss Marjorie Streeter has been working. In this intensely interesting district in South India she will find scope for all kinds of missionary activity.

Nurse Edith Mills, S.R.N., is going to the great London Mission hospital at Neyoor, Travancore. Miss Mills is a member of Christ Church, Enfield, where she has

taught in the Beginners' and Primary Departments of the Sunday School. She entered the nursing profession with a view to future work in the Mission Field, and was trained at the North Middlesex Hospital. She and Miss Southgate sail for India on October 2nd.

Mr. A. E. Walden, B.Sc., has already had experience of work in India. He was in the Indian Army from 1915 to 1918, and passed the Lower and Higher Standard Civil Service Examinations in Urdu. He then joined the staff of Wilson College, Bombay (United Free Church of Scotland Mission), where he has been Professor of Chemistry. He is now appointed to the Bangalore Boys' High School as Principal, in place of Mr. Marsden, transferred to Nagercoil. Mr. Walden is a member of the Slough Congregational Church.

THE CALL OF INDIA.

The September number of this Magazine was a special Indian number designed to assist those who will be sharing in the study of India in which Churches of every denomination are uniting this winter. Copies can be obtained by sending three-pence to the Livingstone Bookshop.

Mr. Ernest H. Feather, M.A., has had several years' experience of Sunday School work and preaching, being a fully qualified Wesleyan local preacher. He has also done work with the Y.M.C.A., the Boy Scouts, and Boys' Brigade. After having some years' experience as a traveller, and with the Prudential Insurance Company, Mr. Feather entered Glasgow University, where he obtained his M.A. degree. He has also taken a teacher's training course. Mr. Feather has been appointed for work in Samoa, and will be sailing early next year with Mrs. Feather.

# PAST AND PRESENT IN TANANARIVE

By H. A. Ridgwell

WE have recently been celebrating the Diamond Jubilee of our monthly Magazine *Teny Soa* (*Good Words*). The celebration has naturally conjured up memories out of the past, and suggested some strong and striking contrasts with Madagascar as it is to-day. We asked some of our old Malagasy leaders and writers to review the 60 years so that the rising generation of Malagasy might "look unto the rock from whence they were hewn." When *Teny Soa* was started in January, 1866, the long dark night of persecution had given place to the bright sunshine of a new and glorious dawn. The year that witnessed its birth was only 5 years after the death of Ranavalona of infamous memory. Her reign had lasted for 33 years, and a contemporary native historian computes that, taking the average, no less than 16 or 17 persons were cruelly done to death every day of those 33 years.

## "Teny Soa"

On the death of the queen, the country was at once flung wide open to the return of the banished missionaries. Two years after, the printing press was again got going. *Teny Soa* was started and has had an uninterrupted existence until now. For the first five years only Europeans wrote its articles; to-day it has a European and a native editor, and most of its articles are written or translated by natives. The first issues gave a very liberal and assorted fare, including articles on the Steam Engine, Jerusalem,

Astronomy, The Seasons, etc. To-day we are under tribute to Drs. Fosdick, Morrison, David Smith, and many others whose names are household names in England. We repeatedly translate their articles in addition to printing native articles on a wide range of subjects. A section is devoted to world events, where the achievements of science and the doings of the League of Nations find a place. We strive to save the Malagasy from insularity. We issue well over 4,000 each month, and as each copy has at least two or more readers, one computes that something like 10,000 of our native Christians scan its pages regularly every month.

It has been most interesting to us who now guide its fortunes to read the articles contributed to our Diamond Jubilee issue and to conjure up the picture of what Madagascar and especially Tananarive must have been like 60 years ago, and then contrast it with what it is now in 1926.

## Sixty Years Ago

In those days Tananarive was a wooden city. The summits of the high hills on which it was built, were capped by wooden palaces and high peaked wooden huts were built on the sloping hill-sides. To-day, of all the hundreds of wooden houses that were in existence, only two remain in the whole of the capital. In those days there was not a single road made. The torrential rains of countless rainy seasons had dug deep gulleys between the houses and had converted half the city into flights of narrow, irregular steps. Naturally, there were no wheeled vehicles. The majority of the people went on foot, the great ones rode by palanquin on the shoulders of men. Only the simple native crafts were practised. Wants were few and easily supplied.

Before the persecution only two churches had been founded and the number of professing Christians was estimated at but 200. At the close of the persecution the



Missionary's House and the First Chapel in Tananarive





**Tananarive To-day**

(The arrow indicates the Martyr Memorial Church of Faravohitra)

number had increased tenfold, and to those 2,000 were added thousands of others in the few years succeeding, so that by the time *Teny Soa* was started there was a big Christian community. "In fact, Christianity was becoming increasingly and dangerously the fashion of the day." Despite abuses, however, a very real and magnificent work was done and the church truly witnessed the presence of the Spirit.

The statistics for 1863 (3 years after the commencement of *Teny Soa*) give the following details:

12 missionaries (not including wives);  
20 native pastors; 437 native preachers;  
7,066 church members.

Now look at the picture the capital presents to-day.

### Tananarive To-day

As I write these lines, I can look from the veranda on a broadside panoramic view of the city. I can let my eyes rest on the places sacred to a hundred martyrdoms. Away to the left on the topmost crown and summit of the city, stands the old native palace boldly silhouetted against the sky. By its side the high peaked wooden hut of one of Madagascar's oldest kings. As my eye follows the line of the hills down to the west, certain prominent buildings stand out amidst the massed roofs of innumerable modern-built houses crowded cheek by jowl on the sloping hill-sides.

Tananarive to-day is no mean city; the

population of the town with its adjoining suburbs numbers more than half a million, of whom 3,447 are Europeans. Among the more outstanding buildings are the cathedrals of the Roman and Anglican missions and the L.M.S. Martyr Memorial churches.

As I write, the dull, confused murmurs of a myriad sounds well up from the great market in the plain below. Beyond, a little to the south, buried in a mass of foliage, is the residence of the present Governor General, and between it and the market are modern government offices, big stores and shops, hotels and restaurants, banks and recreation gardens. Across the valley comes the sharp ringing sound of the workmen's hammers working on the roof of a new giant cinema. And seemingly every minute or so the horns of innumerable motors and the minute gunfiring of motor cycles startle the air. How very incongruous it all seems to one's mind after reading of sixty years ago. We are getting "civilised" at a furious rate. The city is rapidly spreading out on all sides and great roads run out to the country like spokes from the hub of a wheel. Life is now no longer quiet and simple. Little by little we are adding all the accompaniments of western life and civilisation both good and evil.

What of the progress of the Kingdom of God? What of the heart of the church that came out of the great tribulation? It is true to say that Madagascar is not living

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on its past. It has spread its influence to the wide-flung outposts of the island.

One can to-day speak of the Central provinces of Imerina and Betsileo as nominally Christian. Alas, however, it is true that much land still remains to be possessed for Jesus Christ. A recent calculation divides Madagascar into three; one third Christianised, another third evangelised, while yet another third is untouched. Three great forces are working against the spread of Christianity. The first an insistent, blatant, deadly worldliness which is already seriously sapping church attendance. The second assault is from Mohammedanism. There is

a steady influx of Indian traders, mostly from Bombay, and Mohammedans to a man.

The third obstacle to the progress of the Gospel is heathenism itself: animism as dark and damning as ever.

To meet all this we have a seriously reduced staff. For the capital, with its 12 large country districts, covering a huge area and comprising 460 churches, we have only three clerical missionaries! We were never so seriously understaffed! We are looking eagerly to the Forward Movement to give us men and women to fill the gaps and go on to claim the whole island for Christ.

## About Deacons

### Men and the L.M.S.

THE past year has undoubtedly seen a great advance in the interest and share of young people in the missionary service of the Churches. That is greatly to the good both of the Churches and of the Society. It will serve to give to the Church of the future that wide view of the Gospel without which no Church can truly live and serve Christ. But our concern cannot exist in hope alone nor can it wait for to-morrow. Christian duty must fulfil itself "while it is called to-day." We have to remember our motto: the service of the whole Church for the whole world.

\* \* \* \*

We have every cause also for grateful satisfaction in the deeper attention which the missionary claim of the Gospel is receiving from so many of our ministers. The business of all of us who are impressed by the urgency of human need is to give to the leadership of the pulpit such a backing as will make its appeal truly effective. Let us remember our share in the ministry of prayer and ask regularly for God's blessing on the ministerial work of the Church. Missionary zeal should always express itself in unifying endeavour and help to build up the evangelistic impact of the Church on the world both near and far. Methods for accomplishing this are at our hand.

\* \* \* \*

Our deacons are necessarily men of earnestness and Christian worth. Otherwise they would not be deacons. Their concern is with the success of the whole work of the Church. That very concern may lead some of the very best of these leaders into a too

### A Home Office Note

narrow absorption in the details of church organisation and to a forgetfulness of the ultimate issues of the Gospel. Nothing helps to keep alive the true ideals of a Church so much as a constant interest in the missionary endeavours on the part of the Church diocese. For this is the body of people in the church who make perhaps more than any other its atmosphere. And the atmosphere of a church means everything to its active service of God.

\* \* \* \*

Some of our outstanding missionary churches have one member of its central Church Board (deacon or other) entrusted especially with the care of missionary activity. Such a member reports regularly to the deacons' meeting, or its equivalent, regarding the missionary side of the varied organisations of the Church. Plans are made for carrying that report regularly to the Church meeting and informing, in this way, all active members of the Church of what is going forward. The approach to men within the Church also calls urgently for attention and an interested business man who holds a responsible office in the Church is the most effective agent of such approach.

\* \* \* \*

In this second year of the Campaign the development of "manly" interest in L.M.S. work ought to be one of our first charges. Certainly it is one of the most challenging bits of our home propaganda. It is tremendously worth while. For every layman who shares in missionary service is lending a hand in the uplift and final salvation of a needy world. We are out for the co-operation of *men*.

N. B.



# The Late Dr. Davenport

Thirty-seven years in China

**O**UTSIDE missionary circles no medical missionary was better known in the general community in China, foreign and Chinese, than Dr. Cecil John Davenport, F.R.C.S., L.R.C.P., who died at Shanghai on September 4th.

Born in 1863 at Adelaide, South Australia, Dr. Davenport came to England to study, and was house surgeon at St. Bartholomew's Hospital in 1887-88. He went as a missionary to China on behalf of the L.M.S. in 1889, and established the medical mission for the society at Chungking. In 1896 he settled with his wife, who was Miss Amelia Miles, of Calne, Wilts, and was the first fully trained British nurse to go to China, at Wuchang. He was invalided home during the Boxer rising, and on his return to China he was put in charge of the Shantung Road Hospital, Shanghai, in 1904. This institution, which had been founded by Dr. Lockhart eighty years ago, has always received the fullest support from the Chinese and foreign commercial community, although the L.M.S. has had the selection of its staff. For some years before Dr. Davenport took charge, however, its standard had declined, for it had no resident foreign doctor or nurse. Dr. Davenport soon raised it to a very high standard of efficiency, and the measure of importance it has since gained in the eyes



Cecil J. Davenport

of the community was recently shown by the fact that the late Mr. H. Lester, a British merchant in Shanghai, left approximately £300,000, the capital of which is to be used for the development and endowment of the hospital. Dr. Davenport had hoped to retire to this country next year, but he was being pressed by the trustees to remain in Shanghai and act with the other trustees in their plans for administering this munificent gift for the benefit of the Chinese community. He had been president of the China Medical Missionary Association, and in 1920 the Chinese Government bestowed their "Service" decoration upon him. Mrs. Davenport is still in China with her two daughters; a son is a doctor practising in London.

Dr. Davenport recently had under his hands an anti-foreign agitator from Peking who had fallen ill in Shanghai while on the way to Canton.

Before he left the hospital the Chinese patient said: "I was going to Canton to help in the anti-foreign movement because I believed you foreigners were working against Chinese interests, but I have seen in your hospital English and Chinese working together happily in relief of suffering, and I am returning to Peking to tell my friends there that their reports were false."

## "The Christ of the Indian Road"

By E. Stanley Jones

*"Jesus Himself drew near."*

**I**N America an edition of this book\* by Dr. E. Stanley Jones has already run into eight editions, and its deserved popularity is due not only to the charm of its author, but to the fact that he leads us over new ground. The popular literature dealing with the missionary enterprise in India mostly takes us over well-defined paths—the make up of life, the legacy of the past, an account of the religions, social difficulties and abuses, and the story of the impact of Christianity and the growth of the Church.

All these Dr. Stanley Jones purposely leaves on one side, as he has made it his business for many years past to come right away from the customary methods of approach,

and present, not Christianity but Christ alone, to the people he met in India. He has discovered a welcome readiness, even eagerness, to hear about Jesus, among the leading men, and a wistful turning to Him as the possible answer to the deepest stirrings in the heart of India.

The book has a great story to tell of channels through which the Spirit of God is working of which perhaps we have known little before, and which should gladden the hearts of all Christians. Moreover, it contains a tonic that may strengthen one's own faith, and is an excellent apologetic to put into the hands of those who may not yet be convinced of the need and efficacy of missions, or even of Christ for themselves.

\* See back page for advertisement.

# CHANGING CHANGCHOW

## A Live City in South China

**C**HANGCHOW in Fukien has 125,000 inhabitants. Ten years ago it was of ancient type, the streets eight or ten feet wide, dirty, unlighted, unpoliced. Then came General Chen Chiung-ming as military governor, who resolved to modernize the city. He took down the wall and drove efficient motor roads at right angles through the city. He threw a fine stone bridge over the river, making, too, an embankment which prevented floods and provided a fine promenade. He laid out a public park, with lawns and flower beds and fine trees, and in it erected a stone monument on the four sides of which were engraved the watchwords of the Republic—"Liberty, Equality, Mutual Helpfulness, Universal Benevolence." A wide, well-constructed road was made from the city to Chioh Boe, and on it motor buses run regularly, meeting the steamboats that bring passengers from Amoy. The ancient city has now a Forward Look.

L.M.S. Missionaries commenced work in Changchow in 1853. Stormy days of the Taiping Rebellion followed, the little church suffered severely, at least one earnest worker losing his life; but the roots of

Christian life struck deep. When in the late 'eighties Dr. Fahmy arrived and commenced medical mission work, he found young men, most of them Christians, ready to place themselves under him as student assistants. These he carefully trained, and in due time they became practitioners among their fellow countrymen. Two churches were formed, one at the East gate, the other at the South gate. The congregation at East gate have recently rebuilt their church. It is a substantial building, architecturally worthy of the main thoroughfare in which it stands, and seating a thousand persons. Thanks partly to Pastor Lau and the elders and deacons, and partly to the mistresses and senior pupils in the girls' school, the church is vigorous in every department. It has its Christian Endeavour Society and graded Sunday School. It is also responsible for a country district of which Mr. Lau takes pastoral oversight. Civil War and banditry make life hard for country Christians. If the church is at a distance, the women seldom venture the long walk through the fields. Even in their own homes they are not entirely safe from intruders, and great



Changchow: Chen Chiung-ming's Bridge



## Changing Changchow

are their fears that their men folk may be seized by bandits or the press gangs. Life in the city is safer, but even here the sorrows that lie over the land cast their dark shadows. The Church has its evangelistic services with the message of peace and the coming Kingdom. Of great value, too, are the concerts given by the young people at Christmas and other times. Sacred music, choruses, solos, carols rendered by well-trained and sympathetic voices set new chords vibrating, and give a sense of fuller life to men and women whose daily experience is all too grey.

Originally the L.M.S. Churches throughout Fukien were formed into a Congregational Union, while the Reformed Church of America and the English Presbyterian Mission were united in one Presbyterian Synod. It is good to know that the Presbyterian Synod and the Congregational Union are now merged in the Fukien Synod of the Church of Christ in China, i.e. the United Church in China.

The Reformed Church has a fine building, and in recent years the annual meeting of the Synod has twice been held in Changchow, once in the Eastgate Church, and once in the Reformed Church. On each occasion the delegates represented ten thousand communicants. No one who followed the discussions and sensed the deep spiritual undertone could fear for the future of the Church in China.

In Changchow, for boys, the L.M.S. provides elementary education, pupils going on to Talmage College of the Reformed Church for secondary classes. For girls the L.M.S. provides kindergarten, elementary and secondary education. Some of the best girls then go on to Foochow for teacher training, and one, Enid Liu, is having the privilege of higher education at Ginling College, Nanking. Others we trust may follow. Much of the strength of church life in Fukien may be traced to the fact that evangelistic and educational work from the first have gone hand in hand, and from the scholars have come able and devoted pastors and teachers. The Chinese reverence the scholar, and when

a man or woman blends Christian graces with sound scholarship, the influence goes far and deep. An excellent building has been erected for the kindergarten near Eastgate Church, and a little farther away near the residential compound, land has been secured, plans have been drawn, and money is in hand, for the elementary and secondary departments of the Girls' School. Financial help has come partly from the L.M.S., partly from Chinese Christians who have emigrated to the Philippines or other places oversea, and who do not forget the motherland or their mother church. The Boys' School is now being taught in the disused hospital—not a very satisfactory place; but a leading Christian, Mr. Hwang, is offering a site, some money has been contributed from England, and it is hoped that the balance needed may come from Chinese at Singapore, so that soon an up-to-date boys' school may be erected.

For some years the people of Changchow have cherished the hope of building a hospital commemorating Dr. Fahmy's thirty years of work. Recently General Chang, the military governor, has decided that there should be a general hospital in the city for the whole of South Fukien, and has invited those interested in the earlier scheme to cooperate with him. The proposal is that in the larger scheme there shall be included a Fahmy Hall, and that a Board of Managers shall be formed representing the Church, the two missions, and the City Guilds. The L.M.S. is asked to provide a Medical Superintendent, and it is agreed that Christian services may be held. It being a *public* General Hospital, if so desired Buddhist or other services may also be held. To this we need not object. With Christian men



A Street in Changchow

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Pumping water into the Rice Fields. A chain of buckets revolved by foot-power

on the Board of Managers, and with a missionary as Medical Superintendent, the opportunity is given to carry the teaching, the example and the influence of Jesus into the centre of the social life of the city, and this opportunity we must seize. The entire cost of building and upkeep, and of all salaries except that of the Medical Superintendent are provided locally. The first block of the Hospital is now being erected.

Many Fukien missionaries have in the past laboured in Changchow, and to their consecration and ability no small part of the present success is due. To-day the resident missionaries are the Rev. Noel B. and Mrs. Slater, Miss Reynolds, Miss Wheeler and Miss Duncan. For these devoted workers, for the Medical Superintendent as he takes up his great work, and for the Chinese Church, we bespeak the prayers of all who may read these lines.

C. G. SPARHAM.

## Spreading out

**R**EADERS of THE CHRONICLE will remember the account in our June issue of a great evangelistic campaign undertaken by the Kuruman Church. The Church was so pleased with the results of this first united evangelistic mission that they decided to hold a second campaign at Olifants Hoek, a market town about 70 miles south-west of Kuruman.

The Church gave itself to prayer and preparation for the campaign for four months, and early in May the deputations from the various churches set out, each party finding its own means of transport, and providing its own food for the journey.

"From every point of view the campaign was a glorious success," writes Mr. Jennings from Kuruman. "The people evangelised were those who by reason of the terms of their service had been cut off from any organised Christian influence for many years, and a new generation had grown up in conditions far worse than their parents. Thus the Kuruman Church was indeed fishing in muddy waters.

"At many farms the Dutch farmers and their families attended the services, and expressed great satisfaction at the opportunity of hearing the Gospel in their own tongue, as they lived too far away from the towns for their own ministers to visit them.

## The Kuruman Evangelistic Campaign

One party preached in two languages at each service, Dutch and Sechuana.

"As this was the native church's effort to evangelise its own people, I did not accompany any of the preaching parties, but went to Olifants Hoek to give them the start off, and again on the final rally of May 22nd. Each party had wonderful stories to tell of the success of their appeals to the people for personal surrender to Jesus as their Lord and Saviour, and it was obvious that they themselves had undoubtedly benefited by their efforts on behalf of others.

"All the converts gathered in by the various parties had been invited to come to the final services and make their witness for Christ before the people, and though many could not do so, there were over one hundred new converts gathered together in the church. All together the campaign added over two hundred converts to the catechumenate.

"If funds permitted," writes Mr. Jennings, "I could place eight or ten evangelists in these evangelised areas."

Thus in South Africa, in a South African way, and by South African Christians, is the work of bringing the world to the feet of Jesus pursued. And the secret of the great response to the Christian appeal was the definite invitation to one and all to make a personal and immediate surrender of the will to the Lord Jesus as Saviour and friend.



# SWANWICK, 1926

## Seen by a New-comer

**T**HERE is bound to be something thrilling in the air when three hundred and seventy people, all keen on the same big things, live together for a week. This was certainly true of Swanwick, 1926.

There is no need to break the ice at Swanwick, for in the Swanwick atmosphere ice simply does not exist. Badges provide all necessary introductions, and by bedtime on the first night you have already made friends with countless people whom you have never seen before, and have found yourself face to face with all the exciting men and women of whom you have read in *THE CHRONICLE* and *W.P.U.* handbook, but whom you have never had the good fortune to meet.

Each morning started (after prayers and breakfast) with a devotional session led by the Rev. Chalmers Rogers. His addresses will not easily be forgotten—they entered then and there into our lives. He brought us in a very wonderful way into contact with Christ, with His mind, faith and spirit, and with His conception of man. He showed how His greatest condemnation fell on those men and women who just did not do things. . . . "I was an hungered and ye gave me no meat, sick and in prison and ye visited me not." The failure to do a kindly deed over which we pass so lightly is a real sin in the eyes of Jesus. Mr. Rogers reminded us too that we cannot be undecided about giving ourselves to the service of Christ. The very act of indecision is in itself a decision against Christ. "He that is not with Me is against Me."

The subject of the Conference was the Church and the Kingdom. Gradually as the Conference went on, the vision of the Church and the Kingdom grew and grew. Each address, each discussion, fitted into its place, building up one great pattern. Space forbids mention of all the speakers, but each one of them brought some new contribution to the whole. We heard of the planting of the Church in India, and the strange sense of expectancy that is being felt there as it is in other parts of the world—a sense that God will in some unknown way quicken the whole Church in India, and that He will do it just now. We heard, too, of the growth of the Church in China, and the work of the Society in Madagascar. Dr. Wareham and the Rev. J. A. Ross brought us a

challenge from the child races of Africa, and Ben Butcher a rousing call to service in Papua.

Mr. Chalmers Rogers helped us to see the motive of missionary enterprise—love and loyalty to Christ Jesus. The foreign field addresses gave us a vivid picture of the actual work on the mission field. Through talks on books, plays, celebrations and lantern lectures, and through our group discussions, we learnt how to fit ourselves for service at home.

Swanwick this year was truly a young people's conference. The majority were young in years—every one was young in spirit. The middle-aged and elderly folk entered into the life of the Conference with as keen a zest as the very youngest, and added their gifts of judgment and experience to the good of the whole. The general youthfulness could be seen when the Conference split up into groups. Swanwick 1926 saw the founding of the L.M.S. Young Men's Union, an outcome of the work of the Young Men's Section at this and previous conferences. The Girls' Auxiliary group numbered nearly eighty strong, and enrolled sixteen new members during the Conference. The Sunday School group met in four different sections, Primary, Junior, Intermediate and Senior. They studied the reasons for including missionary lessons in the Sunday School course, and the best methods to use in those lessons. On the last afternoon demonstration missionary lessons were given in the Primary, Junior and Intermediate sections. The Women's and Ministers' and Laymen's sections discussed weighty matters, and accomplished much useful group work.

### Sports and Excursions

Hard thinking in sessions and in groups made members of the Conference ready for hard playing in the afternoons. The Hayes possesses nine grass tennis courts which were made good use of. On Tuesday afternoon motor charabanc trips were arranged to Matlock, Castleton, Dovedale and the Via Gellia, with rambles for the more energetic. Thursday was Sports Day, when marvellous races, such as Feeding the Baby and the Elephant Race took place, followed by a most hilarious prize distribution. At our evening singsongs, too, we let off steam to our hearts' content. Shoran Singha, one of our distinguished

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1.—The home of our Conference — The Hayes, Swanwick, Derbyshire.

3.—THE CHAIRMEN, Miss Muriel Wills (Bristol) and Mr. S. J. Toms, M.B.E. (Chairman of the Board), who presided over the Conference.

2.—On an Excursion—a view of Matlock.

4.—A Group of Girls' Auxiliary members.

5.—Leaving the Conference Hall after a Session.

guests and speakers, taught us a chorus which will have spread by now into all parts of England and Scotland, carried by returned and exuberant Swanwickers!

Other distinguished guests were Miss McDougall, Principal of the Women's Christian College, Madras, and Mr. Lo, Kwoon Wai, one of the staff of the Canton Christian College, both of whom added greatly to the interest of the Conference. To the Chairmen, Miss Muriel Wills and Mr. S. J. Toms, all members of the Conference owe a very real debt of gratitude. They made every one feel at home at once, and were responsible in no small measure

for the general atmosphere of friendship and goodwill.

And what is the result of it all? The memory of other holidays tends to grow dim as the days go by—"Swanwick" remains, a living, vital force. It stands for a simplification of life, a putting of things into their right proportions, with "first things first." It means above all a fellowship of men and women putting themselves into Christ's hands, that He may, through them, work out His will and establish His Kingdom throughout the whole wide world. It is this that makes Swanwick, and life, worth while.

I.C.



# Storm and Flood in Siaochang

## Rescues and Wreckage

*In July a great storm, the worst for over forty years, broke over Siaochang, N. China. It wrecked the men's and women's hospitals and the Girls' Day School. Dr. Wu, one of the Chinese doctors, lost all he possessed, his house and bedding being completely swept away by the flood, while he himself was occupied in gallantly rescuing men and women from the floods. Dr. Peill tells of the havoc wrought by the storm, and the terrible destitution it has caused, and in the letter printed below Mrs. Biggin describes some of the incidents of this terrible time.*

"THE bell was still ringing as my husband and I started for the north chapel this afternoon (August 6th), where the prayer-meeting was held," Mrs. Biggin writes. "I was glad to be at last able to meet there, as I had had no opportunity of seeing the full extent of the mischief done by the torrential rain and flood a fortnight ago. As we went out of the big gate of this compound we faced, across the open square, the ruins of the hospital inn, mission stables, and a building once used as an English school but lately as a girls' day school. On the day of the storm these all fell like a pack of cards. In the day school a consumptive man with his wife and sick child were staying while being treated in hospital. They managed to get on to the roof of one of the collapsed houses, and remained there all night. Next day early a few good swimmers in the village swam across to see conditions, and one managed to get these three over to our compound. We had lit our furnace in the cellar to help dry the half-drowned people who came to us with their bundles, and also our house, which was leaking badly. So I put the consumptive in the cellar to dry, and the sick girlie to bed upstairs. Soon a nice little woman with a



The Women's Hospital in Ruins

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bright smile came in quest of these two. Wonderful! After crouching on a fallen house all night with all her goods washed away or buried, to turn up smiling next morning! As we crossed the open square on our left was the men's hospital—not in ruins, nor so badly damaged as the women's hospital behind it, which has to be closed for extensive and expensive repairs, but still very battered and broken. At the height of the storm the patients in both hospitals had to be brought over to



The Men's Hospital badly damaged

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our compound through water up to the waist. The men were put into the south chapel and the women in Dr. Peill's empty house. There were about seventy of them all told. Some had only quite recently undergone very serious operations. Two men were not expected to live before this removal, and their deaths are the only ones we have to record.

"Passing the ruined inn, we picked our way over what had been the hospital Evangelist's house, and then past the doctor's. Here an old blind woman had a wonderful escape. She came to hospital a year or so ago to see if her sight could be preserved, and when she was told nothing could be done she crept into a temple shrine in the village to spend the night. Here she was robbed while asleep of all she had. Some Christians and others befriended her, and my Biblewoman fixed her up a mat partition in a hut used for grinding corn. Next day a woman called to see how she was getting on, and when she left carried off the clothes that had been given her in place of those stolen before. However, like Job, she survived and lived happily in her corner—never dull, for this is a fine place for gossip. The storm came and she was forgotten. She waded to the doctor's house somehow just as it fell—all but the brick gateway where

she stood. There she remained all night up to her chest in water, very cold and frightened. Next morning one of the explorers found her. 'Here,' he said, 'you get on my back!' She did, and nearly strangled him with her grip in her terror as they came through the water. At last he got her to the mission here and slipped away unknown, remarking, 'Ugh! You must weigh over two hundred pounds! I thought I should never get through with you.' She is now here with us, and manages to help herself in many ways. Dr. Wu's family, eleven in number, came here when their house fell, but after two days moved into Dr. Peill's house. It was pathetic to see them arrive, and almost more so to see all their belongings after being dug out of the mud and water. Dr. Cheng's widow and children had a narrow escape, as they were carried out in the pouring rain their house fell in with a rush.

"Now I have told enough for you to realise a little what a catastrophe has overtaken Siaochang and the surrounding district. There has been no such storm for forty-six years, they say, but this is cold comfort to those who have suffered such damage. Our beautiful trees which have been growing many years are blown down or bent or broken."

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FOR OUTGOING MISSIONARIES.

*Keep them in memory, O Lord,  
Our brethren sent to preach Thy word,  
In sickness, hunger, heat and cold  
Them with Thy tender love enfold.*

*Lord, we beseech Thee, evermore  
Grant unto them an open door;  
That they may find in every place  
Room to declare Thy boundless grace.*

*Go Thou before them all the way,  
Their fire by night, their cold by day;  
Till, all their journeying perils past,  
They reach their home and rest at last.*

*(From an old Moravian hymn in Ringeltaube's  
copy of the Moravian hymn-book.)*

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"GIVE ME YOUR HAND."

*"Brother, if my Christ be the Atoning Lamb,  
The Only Begotten of the great I Am,  
The Rock of Ages cleft for me,  
But you say my Christ you cannot see,  
Brother, follow your Christ,  
But give me your hand.*

*Brother, if your Christ be the great Ideal,  
The Possibility of the Race made real,  
The Lowly One of Galilee,  
And I say your Christ would not save me,  
Brother, leave me my Christ,  
But give me your hand.*

*Brother, if our Christs both claiming the  
dear name,  
Turn out in the end to be one and the same,  
The Love Divine that bled for all,  
Will our hearts rejoice to hear Him call  
'Brothers, come unto Me, but come hand in  
hand.'*"

*(Lines quoted at the Swanwick Conference).*



# “Shining Lights”

## Changes among the Outcastes

By Marguerite Butler, B.A., of Bangalore

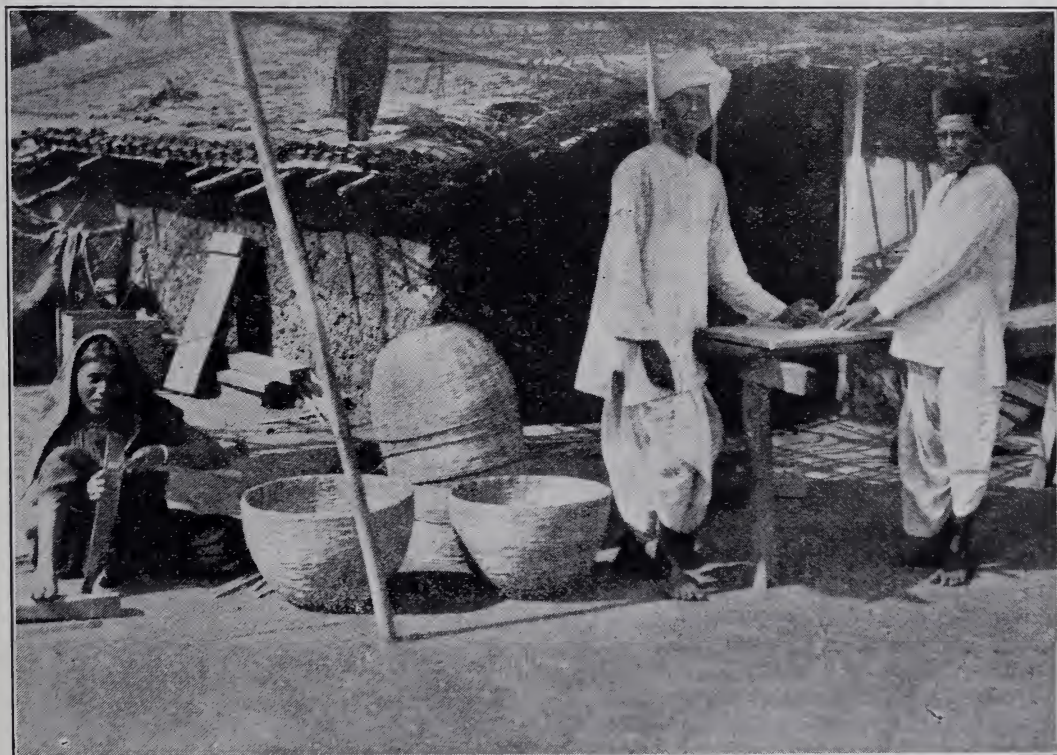
“THEY will be the shining lights of our Church. They will lay a good foundation.” These words were spoken to me by Mr. Sundara Raj, his face glowing with joy as he talked to me about the outcastes.

He is the pastor of the Kautalam Church, the opening ceremony of which was described in the May CHRONICLE. His wife, a former pupil of our Girls' High School in Bangalore, and a trained teacher of experience, is now taking an extra year of training as a Bible-woman in the Wesleyan Mission School at Tumkur. She feels so strongly the responsibility of her position as pastor's wife among these new converts that she determined to qualify herself yet further.

The position of pastor in such a church is never a sinecure. The people are like children. They look upon their pastor as their father and they bring all their quarrels, which are many, to him. “This is a bad time for quarrels,” said Mr. Sundara Raj. “They are ploughing and sowing their fields

and there are many disputes about boundaries. Often they come to us at midnight because they have suddenly quarrelled. They wake us up and we must settle the dispute there and then, or else worse things happen. But they will always listen to us. They trust us so. I think if we told them to drink poison they would do so.”

The previous article on Kautalam refers to the treatment meted out to these poor outcastes by their masters, the Reddis. As they cannot read, write or reckon, they are cheated right and left. Sometimes a paltry debt of Rs.5 will be paid for by them with Rs.50 of work. The ill-treatment they receive at times goads them to desperation, and murder is the result. This means jail for all the men supposed to be implicated, until the case is settled. Meanwhile the wives and children starve, since the other folk of the place are afraid to employ them, in case they incur the wrath of the family of the Reddi concerned. It is only as they grow in knowledge of the Christian faith



“A Redeemed Outcaste.”

This is a family taken from the very lowest caste, and is now in quite a prosperous way. The man (right) works as a cabinet maker while his wife (left) weaves baskets.

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that they learn not to try to right their wrongs by violence. They feel that the pastor is their friend. It is he who instructs them in the faith that is to make new men of them, and their confidence in him is touchingly childlike.

Though fierce persecution follows the first attempts of these people to become Christians, since the Reddis feel that they will lose their hold on them, the pastor is often able gradually to win the friendship of the Reddi, who begins to realise that as Christians these poor outcastes, though less abjectly submissive, will become more intelligent and conscientious workers. If the pastor has the confidence of the Reddi, many cases that would otherwise drag their weary length out in court, can be settled amicably by the intervention of a *panchayat* or village council of trusted Christian elders.

The new Christians are filled with a burning zeal to propagate the faith that has filled them with fresh hope. They witness in all the surrounding villages and they advise the pastor as to how he may best be able to draw others of their community into the Kingdom. They are humble and teachable and full of a great desire to learn. “Though the work is so trying in many ways,” said Mr. Sundara Raj, “we forget all our troubles in the joy of seeing their zeal and the change in them. I was the pastor of caste Christians at first, and they are prouder. They think they know everything and they are not so eager to preach their faith to others. But these people are always keen and always learning.”

He had some amusing stories to tell of their ideas regarding what was involved in their new faith. A certain young man, who had been baptized three months previously, went to a neighbouring village in search of a wife. He returned crestfallen. “They asked me to sing some lyrics and to pray, and I couldn’t. I stood before them dumb, and they said: ‘Oh, you have only become a Christian because you want one of our girls. You are not a real Christian. You must learn to sing and pray. If you were a Hindu you would have to pay Rs.30 for a wife. We know you are poor. You cannot do that, but you can at least sing and pray.’” This experience resulted in a great zeal for lyric singing and taking part in prayer meetings on the part of the young men of the place!

The men of the same neighbouring village were reading a tract on tobacco. Learning that it contained poison they determined to give it up there and then, and though smoking was one of their few luxuries they have entirely abjured it. Their pastor was amazed at their strength of will. It is all a part of their touching determination to throw aside all that would hinder progress.

It is good to know that in the same district there is also a move Christward on the part of the caste people. One village is persistently asking for baptism. The villagers read all the Christian books they can obtain and discuss them intelligently. They have decided never to take their disputes to court and they keep their village spotless, believing that cleanliness is next to godliness.

## A Missionary on Swanwick

By J. A. Ross

SWANWICK, '26, will long be a cherished memory to me. It was a liberal education and a very inspiring experience to confer with 350 enthusiasts representing the home staff, directors, supporters, workers from all parts of the country and missionaries from every field where the Society is operating.

I was impressed with the great potentiality of the army of young people who were evidently anxious to carry the spirit of Swanwick into the Churches and Sunday Schools throughout the land. Their zealous note-taking showed that they meant business, and intended to share with others the inspiration they had received.

One could not fail to be greatly impressed and stirred by the exceedingly able and comprehensive reviews of the situation prevailing in the various fields. It created a new admiration for our leaders, and one outstanding feeling I have with regard to the L.M.S. after the experience of Swanwick is the bigness of the Society, and the privilege and honour it is to be associated with such a body of highly efficient, consecrated men and women.

Perhaps the best thing I can say Swanwick did for me was to make me long for my next spell of deputation work. “Woe is me, if I preach not the Gospel!”



# HERE AND THERE

## Affairs in China

AT the time of printing this magazine the only cabled news received at Headquarters was to the effect that the Central China missionaries were in safety, most of them being at Kuling, a hill-station a hundred and fifty miles south-east of Hankow.

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## A Hopeful View

AT the Annual Conference of the London Missionary Society at Swanwick, the Rev. C. G. Sparham, of the Advisory Council of China, gave a hopeful view of the future of that country. China, he said, was now governed by four generals in different centres, but as the armies were better disciplined there was less of what the Chinese called "looting to emptiness." The people were intensely nationalistic and did not want the foreigner. The present troubles were in the nature of a family quarrel, and the people wanted to settle it for themselves. Amidst it all the progress of the country was remarkable. New towns had sprung up by the side of the old ones, with thoroughfares, parks, and public services which would bear comparison with the West. This national feeling was showing itself in the Church. New churches at great cost were being erected, and through synods, colleges, schools and hospitals China would become dominantly Christian. This was not a foreign movement, but it was moving in and through Chinese life and institutions.

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## Gift to a Chinese Hospital

THE Shantung-road Hospital for Chinese in Shanghai, in which the London Missionary Society has the privilege of doing mission work, has, by the death of a resident of more than sixty years' standing (Mr. Henry Lester, aged eighty-four), come into a legacy in property and money of the approximate value of £350,000. Dr. William Lockhart, first L.M.S. and first British medical missionary to China, founded this medical work when he and Dr. Medhurst in 1843 opened mission work in Shanghai for the L.M.S. For more than eighty years the institution has poured forth blessing to millions of China's sick and injured. The hospital has also played an important part in the life and development of the busy

port of Shanghai. For the past twenty-one years Dr. Cecil J. Davenport, on behalf of the L.M.S., has been medical superintendent of the hospital, and as the work has developed so the London Mission workers, who form the resident foreign staff, have been increased until at present local funds support ten L.M.S. workers, who carry out the professional work of the hospital and engage in its evangelistic work.

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## Friendship in Calcutta

"IN these days of communal riots it is interesting to see how the differences almost cease to exist inside our compound," writes Mrs. Evan Rees, B.A., of Calcutta, in a recent personal letter. "Several Bible lessons, stories like the Good Samaritan, gave an opportunity in Sunday School and morning prayers to speak of Christ's attitude and teaching on racial and religious distinctions. The other day our Hindu durwan, who was much afraid of Moslems in the mass during the riots, brought in an old Moslem to the office to ask for a loan as his house fell down during the floods last week. They live just over the wall from our compound, and the small boy comes to school and almost lives here. As they had no other means of getting money except at the exorbitant rates of interest of money-lenders, we made a loan which, from the family salaries, they say they can repay very soon. Then on Saturday night their cow was run over at our gate and unable to walk, so we have that sheltering for a few days in an old weaving shed. The night before last, just as the students and staff assembled for prayers in the chapel, four small boys came in and joined us. They had been spending the evening "studying" in a classroom, and before leaving came to our prayers, sang "What a wonderful Saviour is Jesus" and knelt side by side—John, the son of our cook—a so-called Christian, the son of our Hindu durwan—the little Moslem boy above mentioned, and a fourth—a Hindu I believe. Of course they come to morning prayers every day, but this was a voluntary bit of worship that much interested me. It may mean little, but it *may* mean much. It certainly indicates a friendly feeling to each other fostered in our atmosphere."

### The Word for Orokolo

THE B.F.B.S. have recently published for us the Four Gospels and Acts in Orokolo, a language spoken between the Purari and the Bailala Rivers in Papua. The translation was made by the Rev. H. P. Schlencker who has already published privately a Gospel Harmony in the same dialect. The proofs have been read by the Rev. R. Bartlett.

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### Union Church, Singapore

PASTOR CHEW CHENG YONG has started a Church in his own house in Singapore with services in colloquial Malay, the language of Chinese domiciled in the Straits Settlement.

The Church is formed by the union of several denominations, but the system of government is Congregational.

The Church founded by the L.M.S. over eighty years ago is still doing good work in Singapore. It is now under the English Presbyterian Mission.

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### Dr. Morrison of Peking

THE late Dr. G. E. Morrison, the well-known correspondent of *The Times*, was for many years accustomed to give an annual scholarship at the Ch'ung Te Boys' School in Peking (which is carried on by the Church of England Mission). After his death Mrs. Morrison continued the scholarship in memory of her husband, and under her will the School has just received a sum of money to perpetuate the scholarship. The fact of this legacy is made public, says *The North China Herald* for 19th June, 1926, because there are many friends of Dr. and Mrs. Morrison still out in the East who may like to know of this characteristically kind act. In the early days of his residence in China Dr. Morrison wrote some adverse criticisms of missions which are still sometimes quoted.

His later writings and conduct indicate that he would have wished his earlier views forgotten.

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### Resignation of Rev. C. J. Kinnersley

THE Directors have with great regret received the resignation of the Rev. C. J. Kinnersley who feels unable for family reasons to return to the mission field. Mr.

Kinnersley was a student at New College, London, and is a member of Pembroke Congregational Church, Clifton, Bristol. Mrs. Kinnersley is also a member of the same Church. Mr. Kinnersley joined the Samoan Mission in 1911, and has served with marked ability and devotion at Apia, Tutuila and Malua. His happy relations with the American Administration on Tutuila greatly helped the work there, and his severance from the Samoan Mission at this juncture is a very great loss to the Samoan Church and to the work of the Mission generally.

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### The Youth Conference at Helsingfors

"THE end of the Conference is the beginning of the Conquest" was the heading Mr. Basil Mathews gave to the daily bulletin he prepared for the final day of the great Conference of the World Alliance of Y.M.C.A.'s held from August 1st to 6th at Helsingfors, Finland.

Answering a boy delegate who said that he did not know what new ideas he could take back from this great gathering of 1,500 people from fifty nations, Mr. Mathews replied: "You have walked and talked with men and boys of every land. Men of Africa and Asia and the ancient East, men of Europe and America have led you in your worship of God. You have lived in the same room with men in whom last week you had no special interest. . . . Strangers have become friends. . . . You have learned to listen, you have come to respect the other man's point of view. In a word, you have learned the practice of seeing another outlook, another angle of vision of truth through the eyes of men of another race or culture than your own."

The value of the great gathering in the fine capital of Finland could not be better summed up. By the very successful method of conducting the Conference, which for two daily sessions split up into fifty groups of thirty persons of an average of thirteen different nations in each, every individual member came into close contact with many other races and modes of thought. The Western boys have learned that the Indian, the Chinese, the negro is a human being very much like himself.

The keenness shown by the younger members on international and interracial problems should be made full use of in pressing both the highest and the broadest claims of missionary work.





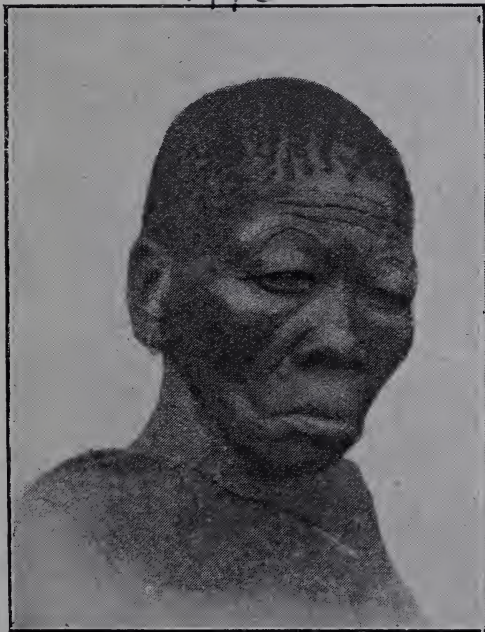
**A Glimpse into the Remote Past of Africa.\***

THESE are no greater pleasures in life than for a tutor to read and be able heartily to commend the published work of his former students. In a very marked degree that pleasure is afforded to the present writer by the admirable volume just published from the pen of Mr. Neville Jones.

When he entered the theological college he was a trained and experienced geologist, having done first class work as a mineralogist in Madagascar. This only serves to show how all intending missionaries should have special training in some natural science and in anthropology. In the L.M.S. we are very fortunate in work of this nature that has been done ever since the days of Livingstone, Ellis, Gill and others to the recent books of Saville, Holmes and Butcher in Papua.

This book is a model of what such missionary research should be. The man with trained powers of observation knows what to look for and what to expect, and as Sir Arthur Keith says in his preface, "Mr. Neville Jones and his gallant compatriots are giving their leisure hours and their most earnest

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**An old Bushwoman**

One of the illustrations from Mr. Neville Jones' book.

\***The Stone Age in Rhodesia.** By Neville Jones. (Oxford University Press: 1926. Price, 12s. 6d. Postage 6d.)

efforts to open up what is still a dark Continent—Africa of the past."

The book falls into three sections. The first deals with the evidence provided by the human remains recently found at Broken Hill, and the comparison of these with other traces of early man, and in the attempt to answer the question as to who produced the splendid range of stone implements, the full description and discussion of which occupies the second part of the book. The final section deals with cave-paintings and sculptures, specimens of the early art of the Bushmen. Mr. Neville Jones is inclined, we think rightly, to regard their origin as connected with imitative magic. The description and interpretation of these paintings and sculptures is full of fascination.

The scientific method and spirit that pervade the book, its efficiency, extreme modesty and thoroughness, render it well worthy of careful study, and we trust this is only a foreshadowing of much fuller fruits the author will produce for us in years to come.

The book is excellently printed and illustrated in accordance with the highest traditions of the University Press, and we congratulate Mr. David Chamberlin on the care he has expended on the superintendence of the production.

G. CURRIE MARTIN.

**From Japan to Jerusalem.** By Christine Tinling. (Fleming Revell; 6s. Postage 4d.)

THESE are notes of travel made by Miss Tinling during her journeyings made on behalf of the Women's Christian Temperance Union. They abound in interest. In them Miss Tinling reveals a lightness of touch in style, and a sense of humour rather absent from her previous work, "Bits of China." If the writer can go on giving us impressionist studies of this type we shall be in her debt. For we all like to know something of the "humanity" of Japan, Korea, Burma, and other lands, their kindness and wit as well as their vices. Over emphasis on the latter theme too often fails of its purpose. It is the appreciative heart that wins its way in books as in life, and in her book of travel, Miss Tinling reveals the woman as well as the Christian temperance advocate.

This book will advance the cause which led the writer out into the wide ways of the world in the minds of all those who read it.

N. B.

**Five Indian Tales.** By F. F. Shearwood. (Student Christian Movement, 1925; 4s. Postage 3d.)

GOOD stories of Indian life by one who lived among and for the Indians.

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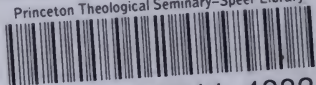


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